this took place there was in this country only the merest handful of Marrano merchants, unable to profess Judaism and too timid to meddle in public affairs. One of the few Jewish comments upon the situation that has survived is that of a Marrano of Rouen, who expressed the conviction that "none of his Religion would ever adventure themselves among such bloody traitors as had murdered their own King".

The myth of the Jew as Revolutionary Leaven takes as its serious point of departure the French Revolution. Whether Jews would need to apologise for any share which they might have taken in it is a question upon which there is no need to express an opinion, in view of the fact that their role was almost entirely passive. In Paris, always the nerve-centre of the Revolution, no Jewish community was yet tolerated, and none of the few individuals living there played a part worth mentioning in Revolutionary activities. Indeed, the only French Jew who enjoyed the slightest prominence at the period was a moderate—Abraham Furtado, of Bordeaux, a close friend of the Girondin leaders, who narrowly escaped the guillotine. Others of his co-religionists were less fortunate, nine of them being executed during the Reign of Terror. Meanwhile, during the supremacy of the Goddess of Reason, synagogues were pillaged, Jewish observances were forbidden, the Sabbath had to be publicly desecrated, and Jewish ministers of religion were dragged to the Temple of the new state Deity to do

homage.

There was one place, indeed, where the Jews enjoyed considerable influence during the Terror—St. Esprit, the Ghetto suburb of Bayonne, renamed Jean-Jacques Rousseau by the extremists. Here, Jews were so numerous on the Comit6 de Surveillance as to be almost in control. It is significant that, while heads were rolling across the river at Bayonne in an intermittent